WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY, AND AUBURN THEOLOGICAL SEMINARY.

VOL. II.—NO. 27.] EDITED BY THOMAS HASTINGS.—PRINTED BY MERRELL & HASTINGS—OFFICE NO. 40 GENESEE-ST. UTICA, N. Y. TUESDAY, JULY 5, 1825. NO. 53.

Review.

Sermon on the Art of Preaching, delivered before the Pastoral Association of Massachusetts, in Boston, May 25th, 1825, by Edward D. Griffin, D. D. President of Williams College, published by F. R. Marvin, Boston.

Doct. Griffin is so favourably known to the Christian public as the author of Lectures in Park street Church, that every thing which comes from his pen, will be sure to find readers. There is, however, something in the delivery of this gentleman, which gives peculiar energy and effect to his discourses; and when one has the happiness of hearing him in his best mode—for all such men will occasionally disappoint us with their *noddings*;—he is sure to have an intellectual as well as a spiritual feast. Dr. G. in his happier efforts addresses himself to the whole intellectual faculties of man. His arguments are clear, energetic & forcible; his illustrations though for the most part familiar, are striking, chaste and imaginative; his appeals to the conscience are direct and pungent; & the sensibilities of his hearers can abundantly testify that the "eloquence of persuasion dwells upon his lips."

His manner is doubtless sometimes too captivating. The audience are so entirely carried along with him, as to leave them no time to look back; much less to retrace the steps they have passed in such a manner as to fix them in the memory. A torrent of eloquence hurries them onward to the close of the sermon and when they arrive there, they scarcely know more than that they have been delighted and charmed, and wrought upon by the strength and power of arguments, and the irresistibility of motives.

We do not mean to say that preaching can possibly be too pungent, or forcible, or irresistible. The danger is all on the other hand.—But considering what the generality of men *are*—how liable they are to catch at *every thing that is remarkable in the manner* of a preacher, and to be praising him for his talents, or blaming him for his dulness when their whole faculties should be otherwise engaged; we have sometimes wished, that every man of captivating eloquence would at the close of his sermon, go back with his hearers and so far commiserate their deficiences of recollection, as to tell them in colloquial English, what he has been preaching about—what was his text—what were his divisions and subdivisions, and his principal points of illustration. Whether this could be done consistently with the *rules* of *sermonizing*, we presume not to say: but that there would be an advantage in it, we have not the smallest doubt. With the preacher for their guide, the congregation could retrace the steps of the argument, and so apply the illustrations as to fix them in the memory; and if the brief review should then terminate with a few plain, close and pungent remarks, the preacher might gain an additional hold upon the hearts and consciences of his hearers.

But as the discourse before us, is entitled "A Sermon on the *Art* of Preaching," we shall relinquish our own remarks, and enter upon the subject matter furnished to our hand. It may seem doubtful to our readers, perhaps, whether the discourse should have been entitled a sermon or dissertation: but as it was preached before a large association of clergymen, & as the Doct. has formerly been engaged as a teacher of pulpit oratory; and is now placed at the head of one of the literary institutions of Massachusetts; it will be allowed that his subject was well chosen; and it will be as readily inferred from his talents that it must have had an appropriate developement.

The text is in Jeremiah, III. 15. *And I will give you pastors according to mine heart which shall feed you with knowledge and understanding.*

"I have risen" says the speaker "to address the *Pastoral Association*. The first sermon before this body, was on the duty of prayer for divine wisdom. It was a good beginning. What subject can I select more suitable for this second sermon, than that of preaching? After the Pastor has prayed for wisdom to direct him in the investigation of truth and in the discharge of his office, he must then proceed to feed the flock with knowledge, and understanding, by faithfully and skilfully preaching the gospel."

Not presuming that he "shall strike out any thing new on this subject," nor choosing to give 'any thing like a syllabus of the rules which belong to a system of sacred rhetoric,' he turns his attention to what chiefly relates to a faithful and impressive exhibition of truth, under the three following heads.

I. Make some observations on the rules of rhetoric as they stand related to the pulpit;

II. Develope some of the leading principles which ought to regulate this species of public speaking;

III. Point out some faults to be avoided.

Under the first of these heads we give the following, as the principal passages.

Some advances may be made by native eloquence without rules. There were orators before there were rhetoricians; and rhetoric drew its first rules from observations made on orations previously pronounced. Indeed, rules at first rather serve to cramp genius, by deranging its acquired habits without regulating its operations with steadiness and effect. To preserve the advantages of original genius amidst the necessary restraints, we must make the acquisitions of education, a second nature. But no art can be carried to perfection without the science on which it is bottomed. None, in short, will deny the necessity of rules, who would not place a clown in the pulpit.

But the danger is, that a disproportionate stress will be laid on some rules, and too little on others;—too much, for instance, on polishing the style, on an orderly conduct of a discourse, and on a graceful delivery;—and too little on a deep impression of divine truth, a fervent desire to win souls to Christ, and on following nature out into her impassioned language and tones. A still greater danger is, that we shall allow our judgment, (which ought only to be guided,) to be fettered with written rules, instead of following those more important ones which every original and experienced mind forms for itself. Sir Joshua Reynolds says, "What we now call genius, begins, not where *rules*—end, but where *known*, *vulgar*, and *trite* rules have no longer any place.—The rules by which men of extraordinary parts—work, are either such as they discover by their own peculiar observation, or of such a nice texture, as not easily to admit of handling or expressing in words." A very small part of the rules by which a writer of genius, and taste, and experience is guided, were never embodied into language. He has formed them for himself by studying the constitution of man, and making observations on the success and failure of different attempts, and the causes which led thereto;—the very sources from which the first and all the later rhetoricains drew their rules. The constitution of man is however a field which still remains in a great measure unexplored. At least the discoveries which individuals have here made have been but very partially reported, Indeed so slavishly attached have the moderns been to the rules of composition laid down in the books, that they have done little more than translate those which originated with Aristotle, Cicero, and Quintilian. If preachers would resort more frequently to their own studied consciousness under different speakers, and less servilely to those rules which have produced the sermons of a Blair, they would be more eloquent and do more good. Too much attention to rules out of the mind, will just serve to render a preacher elegant and popular and useless. Try it in your common conversation. Let your chief attention be directed to your style and address, and the soul of your conversation has evaporated. Let your attention be engrossed by your subject or by an earnest desire to impart instruction or pleasure to those around you, and you are a different man.

But the rules which have been prescribed by rhetoricians are specially defective, as they apply to the pulpit. Instead of directing the preacher to go forth with his eye fixed on God alone, with no weapon in his hands but "the Sword of the Spirit," to excite passions not natural to men, and to produce a radical change of heart and life; they send him forth to work a transient effect on the natural passions by the mere power of eloquence.

The operation which takes place in a Christian church by the power of truth and the divine Spirit, is wholly different from that which took place in a Roman forum by the influence of Cicero's eloquence. Here the aim was to awaken none but natural passions, to subside as soon as awakened, without any regard to the permanent moral dispositions of men, and of course, without reliance on any power higher than the native force of oratory. In like manner the modern orator at the bar and in the senate depends on himself alone, and without an ally attempts to take the citadel by storm. Pelagians may do the same in the pulpit; but Calvinists know that here the victory is to be won, "not by might nor by power, but by" the "Spirit" of "the Lord;" and they rely on the energy of truth in the hands of the Spirit to produce, not natural and transient effects, but supernatural and permanent transformations of heart and life.

None of the rhetoricians seem to consider the condition in which the Gospel finds mankind. It is that of prisoners condemned to die. Ministers are sent to offer them life upon condition that they will humble themselves and submit to their King,—upon condition that they will own the justice of their condemnation and die to all hope in themselves and rise up to a new life of hope in Christ. They are in a far different state from that of an Athenian populace high in their own estimation and preparing to resist the dominion of Macedon. They are not to be excited to live and act with their own native vigour, but to die that they may be made alive. Rhetoricians tell us that when we would persuade, we must address only the active passions of hope, ambition, anger, and the like, or at farthest, the intermediate ones of joy, love, compassion, &c. and never the torpid passions of sorrow, fear, and shame; implying that some of the most essential principles which the preacher has to address are not fit for the purpose of persuasion. And so indeed it would be if his aim was to rouse his hearers to violent action, as to march against Philip. But if he can move them to sorrow and bring them to lie low at their Maker's feet, he has gained his point as much as Cicero did when he enkindled a general indignation against Cataline. This mistake has run through society. The greater part of religious people, I fear, do not urge the sinner on till he is dead, but begin to talk of administering consolation as soon as he is awakened.

In prescribing the means of moving the passions, the rules of rhetoric have fastened the attention too much and too immediately on figurative language, and have thus set young men and young ministers upon manufacturing tropes and figures without a particle of feeling. They should have placed the efficiency in *the language of passion* which when roused always rouses the imagination, & thus transfuses, mostly in figurative language, the feelings of the speaker into the hearers. Rhetoric has put the orator upon examining the feelings of the human mind towards natural objects, but has not taught him to examine the motions of the carnal heart and of the pious mind towards God and religion, that he may be enabled to describe these feelings graphically and to address them with effect.

The second general head commences with the following excellent remarks.

In every sermon the supreme object ought to be to do good. In forming your general style of preaching, ask yourself, not what will surround you with temporary applause, but what sort of preachers scattered through the world would form the most glorious Church for Christ and bring most souls to heaven and strive to be one of them. Go forth with a sense of absolute dependance on God. Always approach the sanctuary with a prayer on your tongue and with a strong desire in your heart for the salvation of men. Bathe your mind in your subject and preach every sermon as though it were your last. Keep your eye chiefly on the conscience. Take more pains to show your hearers that they have violated *obligations* & *ought* to do the service required, than that it would be pleasant and for their interest. If you wish to astonish only, make short and eloquent appeals to the passions, and just as your hearers begin to feel, stop: but if you wish to do execution, follow it up; leave no stone unturned. A man less pressed with desire will state his case and a few arguments in point, and there calmly leave it. But a man who feels unable to quit till he has gained you, will surprise you with specimens of his invention. When you think he has exhausted the subject he will bring forward new matter; not forced in, (that makes the heavy preacher,) but so necessary that you wonder you should have thought the subject ended without it. It is not the heavy afterpiece of a jaded spirit, but the very speaking of the soul.

Some preachers please the Church and some the world. Beware of a wish to be admired. The way to be popular with the serious and wise is not to seek it. The way to be divinely eloquent is not to set up this for an object, but to steep the soul in heavenly truth. Let it not be so much your aim to polish as to point. Do not always choose the most popular and splendid subjects. Ask your heart what text to take. Never write a sermon merely because you must. When you are hunting for matter barely to fill up half an hour, it will always be uninteresting. Live so and study so that you will always have one subject that fills your heart, and take that. Write not so and so because you must fill a sermon, but because with your present feelings you cannot write otherwise. Consult your own joys or trials or necessities to know what to say and in what order. Copy your own heart and views. These are the most interesting sermons. Here heart answers to heart.

(*To be continued.*)

CONSTITUTION

OF AN AUXILIARY TRACT SOCIETY.

Article 1. This Society shall be called "THE AUXILIARY TRACT SOCIETY OF ;" the object of which shall be to promote the interests of evangelical religion and sound morality in this vicinity, by the circulation of Religious Tracts, and to aid the AMERICAN TRACT SOCIETY, instituted at New-York in 1825, in extending its operations in destitute parts of the United States, and of other countries.

Article 2. Each subscriber of one cent a week, or fifty cents a year, shall be a member.

Article 3. Members of the Society shall be entitled to receive Tracts, at reduced prices, to the amount of one half of their subscriptions. One fourth part of the annual receipts of the Society (deducting the necessary incidental expenses,) shall be transmitted to the Treasurer of the Parent Institution. The remainder of the funds shall be at the disposal of the Executive Committee of the Auxiliary, to be appropriated either in procuring Tracts to be distributed among the members of the Society, or gratuitously among the destitute, or in establishing a Depository for the sale of Tracts; or in aid of the funds of the Parent Society, or of the cause of Tracts in such other way as the Committee shall judge most useful.

Article 4. The Society shall hold its annual meeting on the first Monday in when a President, Secretary, and Treasurer shall be chosen, who together shall constitute an Executive Committee to conduct the business of the Society.

Article 5. The Secretary shall record the proceedings of the Society, and of the Executive Committee, conduct the correspondence, and prepare the Annual Report.

Article 6. The Treasurer, who shall at every quarterly meeting of the Executive Committee, report the state of the funds, shall be the agent of the Society; and with such assistance as the Executive Committee may provide, shall, as far as practicable, give to all within the sphere of the Society's operations an opportunity to become members, shall collect the subscriptions, obtain and deliver the Tracts, and superintend the Depository, should one be established.

Article 7. The Executive Committee shall meet for business quarterly, from the day of the annual meeting and oftener if necessary. They shall take all practicable measures for increasing the efficiency and extending the usefulness of the Society and of the Parent Institution. They shall appoint such persons as they think proper in various districts where the Society is intended to operate, to be *Assistants of the Agent*, in obtaining and collecting subscriptions and distributing the Tracts. They shall encourage the circulation of the American Tract Magazine and Christian Almanac, the formation of other Auxiliaries in places adjacent, the constituting of life members or directors of the Parent Institution; and shall communicate to its Corresponding Secretary a notice of the formation of this Society, and of the constitution adopted, a list of the officers annually elected, such instances of the usefulness of Tracts as come to their knowledge, and all other intelligence which may be calculated to promote the cause of Tracts.

Article 8. All meetings of the Society and of the Executive Committee shall be opened by prayer.

The Society depends entirely on the donations of the friends of religion for the means of pursuing the benevolent enterprise in which it has engaged, with such encouraging prospects of usefulness. All funds contributed from without the city of New-York, will be consecrated entirely to the printing and Circulation of Tracts, unless accompanied by a special request that they should be appropriated to the erection of the Society's house or to some other specified object, embraced within the plan of its operations.

Twenty dollars constitutes a life member; fifty dollars, a life director.

CHRISTIAN BENEVOLENCE.

Charles Howard was some time since employed with his dray on one of the wharves in this city, when a little boy, standing on the pier-beams, slipped and fell backwards into the water, and was borne down by the rapidity of the tide.—While the fellow-labourers of Charles were gazing in stupid astonishment at the incident, he plunged into the water, swam after the boy and brought him safe and triumphantly to land, notwithstanding he had sunken twice in the watery element. Having delivered his helpless charge into the hands of one who knew the boy, and who promised to see him safe in the care of his parents, Charles resumed his labours at the dray, as if this was nothing but a matter of every day occurrence. On his return to his own house, his humid appearance excited surprise, and an abundance of questions were asked by the family what accident had occurred, to which he gave vague and unsatisfactory answers, and passed it off as a subject beneath their inquiry. Finding that such interrogatories were not answered, they ceased from further question. About a fortnight after this the drayman on his return home, was astonished to find three persons awaiting his arrival, all of whom were strangers to him—consisting of a man his wife and a little boy. That is the man—father, that is the man exclaimed the boy. The father sprung from his seat, and with his arms extended around the neck of Charles, poured his benedictions into his bosom. Come sir, come and visit a family which you have saved from destruction—take the blessings of a father & a mother, who but for your intervention, would have been overwhelmed in sorrow—whose only son you have rescued from the watery element. This was the first knowledge that the wife and family of Charles had of this incident. When the conversation turned on the impenetrable silence that Charles had preserved on this subject, and an explanation was required, he made no other reply than to read the first four verses of the sixth chapter of Matthew. "Take heed that ye do not your alms before men, to be seen of them, otherwise ye have no reward of your Father who is in Heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee as the hypocrites do in the synagogue and in the streets, that they may have glory of men, verily I say unto you they have their reward. But when thou doest thine alms—let not thy left hand [here Charles cast a glance round upon his family] know what thy right hand doeth, that thine alms may be in secret, and thy Father who seeth in secret shall reward thee openly."

[*Sat. Herald.*

CHRISTIAN TEMPER.

A man of my acquaintance who was of a vehement and rigid temper, had, many years since, a dispute with a friend of his, a professor of religion, and had been injured by him. With strong feelings of resentment he made him a visit, for the avowed purpose of quarrelling with him. He accordingly stated to him the nature and extent of the injury; and was preparing as he afterwards confessed, to load him with a train of severe reproaches. His friend cut him short by acknowledging with the utmost readiness and frankness, the injustice of which he had been guilty: expressing his own regret for the wrong which he had done, requesting his forgiveness and proffering ample compensation. He was compelled to say that he was satisfied, and withdrew, full of mortification that he had been precluded from venting his indignation, and wounding his friend with keen reproaches for his conduct. As he was walking homeward, he said to himself to this effect: "There must be something more in religion than I have hitherto suspected. Were a man to address me in the tone of haughtiness and provocation with which I addressed my friend this evening, it would be impossible for me to preserve the equanimity of which I have been a witness, and especially with so much frankness, humility, and meekness, to acknowledge the wrong which I had done; so readily ask forgiveness of the man whom I had injured; and so cheerfully promise a satisfactory recompense I should have met his anger with at least equal resentment, paid him reproach for reproach, and inflicted wound for wound. There is something in *this man's* disposition which is not in *mine*.—There is something in the religion he professes, and which I am forced to believe he feels; something which makes him so much superior, so much more amiable, so much better than I can pretend to be. The subject strikes me in a manner to which I have hitherto been a stranger. It is high time to examine it more thoroughly, with more candour, and with greater solicitude, also, than I have done hitherto.

"From this incident a train of thoughts and emotions commenced in the mind of this man, which terminated in his profession of the Christian religion, his relinquishment of the business in which he was engaged, and his consecration of himself to the ministry of the Gospel."—DR. DWIGHT.

SPIRIT OF CHRISTIANITY.

The following is among the anecdotes recently related by Mr. Ellis, the missionary.

"War, formerly so prevalent in the Society Islands, has come to an end. Instead of delighting in bloodshed, the natives have become eminently men of peace. And wherever the gospel has been received on other Islands the effect has been the same. A Christian party, we think from the Bird Islands, sailed for an Island at some distance from their own, for the purpose of introducing Christianity. They were driven in another direction; and as they approached an Island were attacked by the hostile inhabitants. They made no resistance were taken as prisoners, and were deprived of all they had. After some time one or more missionaries and Christian natives visited the same island, and found them held captive. They asked, 'Why did you not fight? Were you afraid?' They replied, No, we were not afraid, for we were more numerous than our assailants.' One said, 'I was not afraid; for I have been accustomed to war from my youth; and the sweetest flesh I ever tasted, was that of a fallen enemy.' But, said they, God has said, Thou shalt do no murder; and Jesus Christ prayed for his murderers, 'Father, forgive them they know not what they do.' When will Christian nations, which have had for ages the word of the Prince of peace, learn its precepts, and imbibe the spirit of their Master?

GOD'S HOUSE.

A flippant youth, who had accompanied a great and good man to the sanctuary, was finding fault with the arrangement of the speaker's discourse—with his pronunciation, and his gestures, and asked the old gentleman what *he* thought of the preacher. "Sir," said he, "when I am in *God's house* attending to *eternal truth*, I never stop to *dabble* with *criticism*." Would there not be less sin committed, and more good accomplished, would not God be better pleased and Satan oftener defeated, if every one who enters the temple of Jehovah, should enter it with the spirit of this venerable man.

Fragments.

"In Eternity there is nothing to gain; nothing to lose. All is either gained or lost forever. In time, there is an eternity to gain, or an eternity to lose. Not an instant here, but tells in the account hereafter. Life places you in that pregnant crisis, between a world of mourning and a world of joy."

He that receives a benefit without being thankful, robs the giver of his just reward. It must be a due reciprocation in virtue that can make the obliger and obliged worthy.

Reproof.—It is in general best that reproof be given in secret, and kept secret; for this will give a strong appearance of softness and meekness, will show a tenderness to the person's reputation, and by this means will gain upon him.

Prayer, when unaccompanied with a fervent love of God, is like a lamp unlighted—the words of the one, without love, being as unprofitable as the oil and cotton of the other, without flame.

BIBLE INSTRUCTION.

The following judicious remarks on the subject of bible instruction constitute one of the editorial articles of the Connecticut Observer.

Henry Martyn remarks, during a visit to his friends while a fellow of St. John's College, Cambridge :—"The deep solitude of the place favoured meditation; and the romantic scenery around supplied great external sources of pleasure. *For want of other books, I was obliged to read my Bible almost exclusively;* and from this I derived great spirituality of mind compared with what I had before." This, we believe, accords with the experience of all who read the Bible with a proper frame of mind.—Nothing; if we except prayer, tends so much to promote a spirit of calmness and devotion, as the study of the scriptures. We say study—for it is of little use to hurry over a chapter or two, without reflection, as we would read a paragraph in a newspaper or magazine. A friend lately remarked, that there were many other books, which taxed his intellect perhaps to as great a degree as the Bible;—and there were some which as much excited his sensibility;—but that there were none which so much raised his devotional feelings and diffused so sweet a calm through his breast. And he gave as a special reason, for this effect, that God honours his own word; and designs His people should learn by experience, that they can there find peace and joy better than in the writings of men.

Is there not great danger, lest in this age of activity and miscellany—when we cannot but read a thousand new publications, unless we are willing to be thought illiterate, that we neglect a patient and prayerful, and frequent study of the word of God? Would not many a christian whose pious affections languish,—whose heart is a stranger to the joys of communion with heaven, find the true cause of this unhappiness in a careless perusal, or frequent neglect of his Bible?—Do not many contribute to send the Bible to others, who spend more time, a thousand fold, and more feeling a thousand fold, upon the writings of men, than on the revelation sent us from heaven? And will it not appear when the pursuits of all are displayed before the universe, that some who profess to be the disciples of Jesus, read, day after day, the poetry or miscellany of the age, with more interest, than they have felt for this Divine book?

The institution of Bible Classes, may be considered as one of the wisest measures that have been adopted in the Church, in modern times. We are not surprised at the fact, that so many revivals begin in these classes. We wish that something might be attempted which should include those of maturer years. Men of every age, need instruction from the Bible;—and men of every age are capable of feeling an interest in an elucidation of the scriptures. It has often been remarked that no preaching gains better attention, or seems to be more profitable than that which consists, in part, of exposition. It excites new interest in the Bible, and leads the hearer to examine the word of God for himself,—and we see no difficulty in accomplishing something similar, in respect to a whole congregation, to that instruction which is now confined, chiefly, to the young. Though a large part of the books lately published, to promote the study of the Bible, are fitted especially for the comprehension of children and youth, there are some even of this class which might be read and studied too, with profit, by men of all ages. There are others more elaborate, which still might be made interesting to common minds. It has occurred to us, that Jahn's Biblical Archaeology, a work which has been some years before the public, and which, we presume, is familiar to most of our clerical brethren, might be a good text book, for a course of familiar evening lectures. A multitude of passages in the Bible are happily explained there—and might easily be made intelligible to any mind of ordinary reflection. And the Pastor would probably be well rewarded by an increase of knowledge, for all the labour necessary in preparing his exercises. We know not of any work which is to any extent suited to the powers of all; which might, by judicious explanation from the teacher, throw the charm of novelty around the Bible, so much as this. At the same time, too, an opportunity would be given, from the passages illustrated, to press home the truth to the conscience. If some parts of the work should be thought unsuitable to to hearers of every class, it would be easy to make a proper selection. Should this book be thought too far removed from the popular taste, we would only say, let some other of the many in existence, be selected;—but let the experiment, which we understand has been made successfully, in at least one congregation in the land, be more generally made, and we have little doubt that there will be more who read the Bible and obey its precepts.

Religious Intelligence.

New York State Tract Society.—The Executive Committee of this Society, state in their late address published in the last number of their Magazine, that "there is every prospect of this Society's becoming immediately, a STATE BRANCH of the National Society." This, if it goes into effect, will certianly be an important measure. In the mean while, the Committee urge the propriety of establishing Auxiliaries without delay, uniting either with the Society they represent, or more immediately with the National Institution, as may be deemed most preferable. The field for distribution is immense, as appears from the following brief statement of the Committee.

There are about 200,000 *families* in our state. To supply *one-half* of these, at the rate of one tract a week, would require 5,200,000 tracts annually. Need we a wider field? Is it not worthy of our ambition? Oh! that we had an ambition amongst us worthy of the field.

State of Religion within the bounds of the Reformed Dutch Church.

The following is an extract of the report presented to the General Synod at their late meeting in Albany:

We are happy to state also for the information of our churches, and to cheer the hearts of our Christian friends, that during the past year various sections of the Presbyterian Church, and of the sister churches, have been graciously favored of the Lord with the out-pourings of his Holy Spirit, and many have been added to them of such as, it is hoped, will eventually be saved, and we are happy to add that the church with which we are more immediately connected, has not been forgotten by the Lord and Saviour. Several of our congregations have experienced the special tokens of the Divine presence, and the special blessings of his peace, and among these we would particularly make mention of Niskeuna, in the classis of Albany; Pompton, in the classis of Bergen, where 41 were lately added to the church; as the fruit of a revival of religion which, we have reason to hope, still continues; and the churches of Saratoga, Northumberland, Union village, and Easton, in the classis of Washington, to which we are informed about 200 souls have been added during the past year.

But notwithstanding these encouraging things, of which we desire to make mention, with gratitude and praise, we have much room for humiliation and prayer. We hear that many iniquities prevail. Horse racing has met with a very alarming encouragement in various places, and especially on Long-Island, and connects with it many abominations and every species of dissipation; and the sins of imtemperance and Sabbath breaking especially, constitute matter of complaint from every direction. Professors of religion are represented in many parts as cold and prayerless and worldly, and to a very large extent inactive in the most important duties and exercises of the Christian vocation. Religion has declined there is reason to fear, in the hearts of many professing christians, and we are called to mourn over a sad reverse of what a few years since was presented to bless our eyes and to gladden and revive our hearts.

Still we would put our trust in the great Redeemer of sinners, who is faithful to his word, and whose grace is powerful, and whose tender mercies are great; and while we would urge upon our own hearts, and upon the church under our care solicitously to inquire into the cause of the evils which we experience, we would urge also the importance of the exercise of christian and brotherly love, daily religious and christian fellowship and converse, and fervent, united, and persevering prayer to the Great Head of the church that he would visit and revive us again; and bestow upon us his rich blessing to the quickening and sanctification of his people, and to the conversion and salvation of many sinners.

THE BIBLE AMONG SEAMEN.

That seamen receive religious instruction with respectful attention, and that their hearts are warm and susceptible, and easily operated upon, experience abundantly proves. The facts and circumstances that have already been published in this Magazine concerning the progress of the Gospel among them, conclusively settle the question of expediency; and we now have the united testimony of owners, pilots, masters, and mates of vessels, as well as seamen themselves that a great moral reformation, has been commenced among them through the instrumentality of the Bethel institutions. By way of exhibiting to our friends some of the fruits of their labour, to encourage and refresh them in the prosecution of their benevolent purposes, we have collated from a variety of similar statements in our possession, the following summary, and we have room only for a summary of interesting notices of the distribution of the Bible among seamen; and the reader will bear in mind that these are facts, not fictions. Let all read them and ponder well on each.

During the past year one captain has called twice on the agen of the M. B. Society, of this port, to pay for Bibles formerly received, and to obtain more. The last time, he stated that one crew had sailed with him four voyages in succession, whereas formerly he had never been able to retain the same crew for more than one voyage. This change for the better he attributes to reading the Bible!

As the agent was not long since passing by a ship returned from a recent voyage to the Baltic sea, he was accosted by the captain, who gave a history of the Bibles furnished at the commencement of the voy-voyage. All on board, but the second mate, were then exceedingly profane. Before they arrived at Petersburgh he did not hear a profane word spoken on board; a visible reformation continued during their stay in port and on the passage home. When entering the port of New-York the crew all came aft, and begged to be shipped for another voyage. When they were paid off, they purchased all the Bibles on board.

On going along side a fishing vessel lately, and hailing her, one of the crew came upon deck, out of the cabin, without his hat, with the Bible I supplied to the vessel, in his hand. It appeared that many of the crew could not read, and that it was the practice of those who could, to read to those who could not, especially on the Sabbath day; in this manner they were employed when the agent went alongside.

"I am persuaded that the Bibles distributed amongst seamen by your Society, have been the means of doing vast good to that class of community," said the mate of a certain vessel. "I never expected to live to witness such an astonishing alteration in their external behaviour. We carry twenty-two hands, and here you will not hear an oath, or see a man overcome by an immoderate use of liquor.

The mate of the Maria-Louisa lately said to a member, "Let our cargo be what it may, our Bibles are the best and greatest treasure we have on board; it is the chart of all charts to us poor sailors. What a great thing it is that such an institution as your's was ever thought of."

A respectable pilot, of this port, says that he knows at least an hundred seamen who have been hopefully converted from the error of their ways by means of Bibles, Tracts, and other gratuitous means of grace, within a year or two. Many instances have fallen under our observation where seamen on arriving in port, and receiving their pay, have voluntarily called to pay for Bibles long before furnished them gratuitously. Captains of vessels who made no pretensions to piety themselves, have told us that they have become satisfied that it is good policy as a matter of discipline, to distribute religious books among seamen. "I will buy one of your Bibles," said one, "for example's sake, and to encourage the Society; for I have witnessed much good to result from the reading of the Scriptures supplied by your institution—it is one of the grandest ever formed for bettering the condition of sailors."

A new Church.—The corner stone of a Presbyterian Church has been recently laid in Montreal—the same for which Mr. Christmas solicited contributions in this and the neighbouring cities.

Discovery of a scarce Bible.—A very fine copy of a rare Mentz Bible, in two volumes, folio, 1462, has recently been discovered by Mr. Duppa, in the public library at Tours, where there are, likewise, other Bibles of extreme scarcity. These treasures are not highly estimated at their present depot. They would however, amply compensate an adventurous Bibliopolist, could they be transferred to the mart of London.

REVIVALS.

From the Connecticut Observer.

REVIVAL IN HEBRON.

Mr. Editor,—In the autumn of the year 1822, the members of the church in the 1st Ecclesiastical Society in Hebron, finding the spirit and power of religion among them apparently declining, convened and appointed a large committee to unite with and assist their then Pastor, in visiting all the families belonging to the Society; and they were requested to pray with, and exhort all professors and non-professors to pay greater attention to public worship and spiritual concerns. The duty assigned to this committee was in a good degree faithfully discharged, and with some apparent good effect. And during the winter 1823–4 a revival of religion in one section of the Society became apparent. To this part of the Society, though remote from the centre, special and unremitted attention was paid by the then Pastor and some of the brethren of the church, and in May, 1824, seven hopeful converts publicly professed their faith in Jesus, and were admitted into the Church. Several others, not within the limits of the Society, were also the subjects of this good work. Christians thanked God and took courage. Strong expectations were expressed, and more frequent and ardent prayers offered, by professing Christians, for a more extensive shower of divine grace; but no special tokens, except in the feelings of Christians, became visible till some time in the month of November last, when more interesting attention to religion began manifestly to appear.—Conference meetings were more fully and frequently attended, and in December following, were established in all parts of the Society. And notwithstanding many of the youth were in various ways diverted from attending those meetings; still the Lord inclined the hearts of so many of different ages and sexes to attend that they were, often filled to overflowing. At a house where a prayer meeting was held weekly, it was soon found expedient to devote a separate room to the exclusive use of anxious inquirers, where they were attended by their minister and teacher. These meetings were all continued till about the middle of April last, when some of them were discontinued; but there is still remaining a spirit of prayer and great attention to public worship.

The work has been constantly and successfully carried on, though the principal agent, under God, has been as constantly, but unsuccessfully opposed. Various have been the forms under which this opposition has been pursued. The effect has been to increase the prayers and strengthen the faith of believers, to confirm the obstinate in their course—and probably to hinder some wavering souls from coming into the kingdom of Christ. We have abundant cause to sing of mercy and of judgment. Some who were the subjects of a glorious work of grace bestowed on the people of this Society, seven years before, and who have ever since lived in hope and fear, were in this revival, revived; and they, with several new converts, in the fore part of the month of April last, expressed a desire to make a public profession of religion and be admitted into the church. This joyful era had been anticipated, and a committee appointed by the church to unite with the deacons, in conversing with and examining, persons of this class. On the Sabbath of the 18th of April, a number were proposed to become members of the church, and it was unanimously agreed to invite the Rev. Dr. Bassett, late Pastor of the said church, to visit them, and officiate in the admission of members and administration of the Lord's Supper, at such time as he should appoint. The invitation was given, and kindly accepted, and he appointed the Sabbath of the 29th of May for the above purpose; and accordingly on that day, he met his former congregation, and a numerous audience, in the place where he had constantly performed divine service, for thirty years, before his dismissal in September 1824. It was a cordial meeting, and a day that will long be remembered with gratitude by minister and people. Twenty-five were admitted into the church, and twenty-five adults and children were baptized, and the sacrament of the Lord's Supper administered. Besides those admitted two were providentially prevented by sickness; and a number more subjects of the revival, it is hoped and believed, will soon confess Christ before men. "*Paul returned from Derbe, confirming the souls of the disciples, and exhorting them to continue in the faith.*"

Immediately after Dr. Bassett removed from Hebron, Mr. Samuel Griswold, of Lyme, was invited and introduced into the Society, and until this time, has faithfully and successfully preached and laboured among the people; and by the blessing of God, has been enabled, not only to reap fruit of seed previously sown, but has judiciously cultivated and greatly increased the present joyous and beautiful harvest. The people of this Society are under strong obligations to Mr. Griswold, for his benevolent attention to their spiritual and temporal interests.

This communication ought not to be closed without ascriptions of praise to God, for his goodness and mercy, not only to the Congregational church, but to the Methodist church also within the limits of this Society; for they also have shared in the same blessing, and several have of late been added to that church, and such as we hope will be saved. It has been exceedingly pleasant to behold the united efforts of these different denominations of Christians to build up the kingdom of the Saviour on earth and witness them looking beyond this world, to that kingdom in which perfect union reigns and will continue for ever and ever.

Yours, &c.

Hebron, June 11, 1825.

THE CHURCH IN INDIANA.

In a recent letter to the Editors of the Western Luminary, the Rev. Isaac Reed of Indiana, says, "The land which long sat in darkness, now receives the light, and unto *her poor* the Gospel is preached. The Salem Presbytery has lately ordained Mr. Bush, and installed him Pastor of the congregation of Indianapolis; and on the 13th of April the same Presbytery ordained Mr. Baynerd R. Hall, at Bloomington, and installed him Pastor of the congregation of that place. Besides these, the same Presbytery has three appointed intermediate sessions, in as many different places, for the purpose of ministerial settlements and ordinations. The Lord is visiting us in mercy and kindness, and we will rejoice and be glad in his name. "Sing, O barren, thou that didst not bear, break forth into singing and cry aloud. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation."

There are three places which have been *specially* visited by the Holy Spirit since the meeting of the Synod, last October. One of these is a settlement along the state line, and on the west side of the Wabash river, a little below Terra Haute. *There* has been a great work. When it commenced there was a little church with only nine members. On the 11th of October last, five persons were admitted to membership in it, and so great has been the work, that the church now reports forty-nine in communion, only seven of whom were received by letter. This church, like most of our churches, is vacant, and has only occasional supplies. The other places which seem to be revived, are the church at Washington, and also the church at Paris; the latter is between 20 and 25 miles west by north from Terre Haute. The Salem Presbytery now reports to the General Assembly nine ministers, three licentiates, and thirty-seven congregations. There are also six churches in the state not within the bounds of our Presbytery. We have divided our state into about fifteen missionary districts, and we have some churches organized in nearly all of them. May the Lord be our helper, and send us labourers to his work. "Lift up, O ye disciples of Immanuel, lift up your eyes, and look on the fields, for behold they are white already to the harvest."

WESTERN RECORDER.

UTICA, TUESDAY, JULY 5, 1825.

The self-righteous Pharisees were doubtless surprised and offended, at being told that the publicans and harlots should enter into the kingdom of heaven before them: and, too often, in the spirit of self-complacency, are the best of us at the present day, found to manifest a similar state of feeling. It seems incredible, at first view, that there is any thing which *can* be done towards rescuing from destruction, the abandoned and profligate of our species. Philosophy considers their case as hopeless. Civil government treats them as outcasts from community; and common humanity at best, does no more than pity them, while she shrinks at a distance from their pollution. It is only the pure spirit of the gospel that can meliorate their condition, and lead them in the paths of virtue and reformation. And yet how slow are the Christian public to realize that religion has any thing to do with them! How apt are the friends of the Redeemer to follow up the spirit of the world in this respect—to stand at a tenfold greater distance from the victims of vice, intemperance, disease and profligacy, than do even the followers of a mere human philanthropy! Nor is this circumstance to be imputed *chiefly* to a peculiar abhorrence of the vices which are practised by these outcasts from society. Their abominations are indeed loathsome, and it is right that they should be held in utter detestation. Yet if this were all that influenced our conduct—if we were not utterly unbelieving with respect to the probability of success in the work of reformation, we should scarcely be contented to sit still in this day of benevolent exertion, and see multitudes of our fellow beings absolutely sink into endless perdition, through the want of appropriate effort in their behalf. The truth is, that we are loath to believe, though inspiration itself hath said it, that the outcasts of society are more ready to receive the messages of salvation *when brought to them*, than are those outwardly decent, moral, church-going portions of society which are self-righteous, and yet entirely ignorant of their own more latent depravity.

These thoughts have occurred to us at the present time, from a review of papers and documents which have come before us, but which are too multiplied to find admittance in our columns.

Under the head of "Effects of the Bible among Seamen," we have, however, laid before our readers to-day, from the Mariners' Magazine of the 25th ult. a few extracts, which prove, indubitably, if proof were yet wanting, that Bibles and tracts, and every species of religious exertion among *seamen* are attended with the most important success. And if this is so, where shall we find any human beings that are too degraded to receive similar attention? Throughout the whole extent of the internal navigation of this state are constantly passing and repassing, a numerous class of men who are entirely regardless of the Sabbath, and as much so of all Christian privileges, as are the slaves of the Grand Turk, or the worshippers of the Grand Lama. And is there nothing that can be *done* for them? They directly contribute to our temporal prosperity—they add to our wealth, our affluence and our luxury—and should not this circumstance mark them out as special objects of our pious solicitude?

Nor are these all. Every populous village in this whole extent, contains, we will venture to say, an alarming proportion of that abandoned class of individuals, which come up, like the frogs of Egypt, on our borders and defile the land. And is there no antidote to be applied to this evil? The two classes of community which we have now specified tend mutually to the degradation of each other; and if, as a people, we have neither humanity or piety enough, to induce us to lend a redeeming influence, we must not wonder if, in a moral point of view, our highly favoured country should at length be visited with worse plagues than ever infested the ancient inhabitants of Egypt.

Shall we apply these remarks still closer? Utica was once distinguished for the comparative virtue and purity of its inhabitants. How stands the case now? Is not every species of vice and profligacy creeping in upon us, to an alarming extent? And are we not daily, as a people, becoming reconciled to the circumstance, and beginning to view it as a matter of *necessity?* Time *was*, when these outragers of decency were frowned upon,—when they crept out of society for refuge,—when, to outward appearance, at least, they were confined to the lowest ranks in community. Here we pause—but let those among us who have any regard for the future happiness of their youthful offspring, *be on their guard;* and when we say this, *we speak with emphasis and meaning*, and in reference to *stubborn facts*, which have recently come to our knowledge.

Dr. Backus' Sermons.—Our readers will be gratified to learn, that Dr. BACKUS' Sermons have at length been issued from the press. The Sermons are thirty-one in number, and including an interesting Sketch of the Author's Life, which is understood to have been furnished from the able pen of Dr. Chester, of Albany: they constitute a volume of 346 pages, 8vo.

To the acquaintances of Dr. Backus, who are certainly very numerous, nothing else need be said of the character of his sermons, than that they partake largely of the piety, strength and originality of the author's mind. They were not *intended for polished essays*, which are always more suitable for the literary cabinet than for the pulpit. Most of them were addressed to a plain and comparatively obscure congregation, whose moral and religious state suggested the theme of discourse, and the manner of treating it.

In point of literature, the Doctor's style was often negligent to a fault. But the truth is, that he was too intent upon the spirit of his message, and the momentous consequences attached to it, to admit of his pruning and polishing as he went along; and when his sermon was once written, it was not always easy to bring the minuter and the less important rules of rhetoric to bear upon it, without deducting more from the strength and originality of the composition, than could well be spared. The Doctor seemed to be fully aware of this fact; and his sermons, at least in our view, are rendered doubly interesting by the circumstance.

The art of *fine* writing should not only be fully acquired, but should become second nature, to the man who would employ it to advantage in sermonizing. A preacher who feels the worth of souls,—who is

> ——"conscious of his awful charge,
> And anxious mainly, that the flock he feeds
> May feel it too,"

will find little leisure or inclination for the selection of tropes or the polishing of periods. He must first bestow the deepest reflection on his subject; and then under the full influence of the meaning and spirit of his message he must give utterance for the most part, in such language as his acquired habits will readily admit of.

This was Doct. B.'s precise method. His discourses, as might be expected, are unequal. Yet, they are always imbued with the spirit of deep solemnity. They contain important mat-

ter, set forth, for the most part, in a plain and perspicuous manner, under the advantage of familiar, but striking and forcible illustrations. They partake largely of the peculiar genius of their author; and not unfrequently display the decided marks of originality. And though the most glowing thoughts of the preacher occurred to him at the moment of delivery, and, of course, were never written: yet the sentiments which suggested them are still before us, and are usually presented in the strong features of impassioned eloquence.

As to the sketch of the Author's life prefixed to the sermons, it may suffice, for the present, to say, that though it is a hasty production, as its author seems fully aware: and though it was written at different periods; and of course will appear somewhat desultory in manner; it nevertheless bears strong marks of feeling and taste; and portrays the character of Doct. B. with the greatest fidelity.

Systematic Benevolence.—The last Magazine of the N. Y. State Tract Society, after noticing the example of Bible distribution furnished by the Monroe County Bible Society, and published in our paper a short time since, says, "It is our happiness to record an instance of systematic enterprise in the distribution of Tracts, which, comparing individuals with counties, is, to say the least of it, equally meritorious."—We are glad to see this statement; and shall perhaps find room for the article containing it as soon as next week.

Another Orthodox Church in Boston.—We learn from the Recorder & Telegraph, that on Monday the 20th ult. the corner stone of a new Trinitarian Congregational Church was laid, in Hanover Street, with appropriate ceremonies.

"The tall elms which overhang the spot, seemed like a canopy spread out by the Most High, while his servants waited at the mercy seat, and solemnly pledged themselves that they would never cease their efforts in His cause, till the whole earth should be filled with his glory.

After some introductory remarks by the Rev. Mr. WISNER, who also read the Paper of Subscription, by which a number of individuals had consecrated a portion of their property to the erection of this Church, the Corner Stone was lowered into its bed by direction of the Architect, who, having in due form and manner applied the level and plumb to its top and sides, pronounced it to be adjusted in its proper place. Mr. WISNER then said:"—

"I, therefore, declare this Corner Stone to be laid, in the name of the Father, and of the Son, and of the Holy Ghost."

Unitarians and Hopkinsians.—We think that there must have been some important omission in the following brief abstract, given by one of the southern papers.

The Associate Synod of North America, convened in Pittsburgh, on the 25th ult. There were present 28 Ministers, and 21 Elders. The Synod consists of 7 Presbyteries. The Rev. Andrew Stark was chosen moderator. Reports were received from the different Presbyteries—one of which states the increase of their vacancies, and the absence of all ministerial labour among them for six months. The Synod have prepared "a warning against *Unitarian and Hopkinsian* errors," to be sent down to their churches, and ordered that 3,000 copies of it be printed. There are 9 theological students in the Western Seminary, and 5 in the Eastern. Connected with this body, there are 50 ministers, 104 congregations filled and vacant, and 1,813 communicants.

Without appearing as the particular advocates of Hopkinsian sentiments, we might be permitted to expect that they would never be mentioned in the same connexion with the tenets of *modern infidelity!!*

Bunker Hill Celebration.—An interesting notice of the Bunker Hill Celebration is found in our subsequent columns, condensed from a detailed statement which originally appeared in the Salem Observer. The Editors of the Recorder & Telegraph mention a rough estimate of the numbers present as amounting to not less than 150,000. "To the Address of Mr. Webster, they add, we have no power to do justice. Suffice it to say, that, for strength of thought and grandeur of conception, it surpassed every thing that we ever remember to have heard.—For more than an hour, he commanded an universal, intense and thrilling interest." About 10,000 are supposed to have been present at that time, among whom were many gentlemen of distinction, from different portions of the union, the aged survivors of the battle, the principal officers of the state of Massachusetts; the President of the United States and the Nation's Guest.

Gov. Clinton was on his way sometime since for Ohio; and was to have been present yesterday, at the ceremony of breaking ground in the contemplated canal of that state.

G.'s Communication, for obvious reasons, is inadmissible in its present form. If we *hear no more* from the writer of it, we shall, perhaps, after taking a few Editorial liberties with it, insert it under another signature.

POLITICAL.

Mr. Crowell's Defence.—It will be recollected that the Gov. of Georgia in his late Message, endeavours to fix the stigma of McIntosh's execution on Mr. Crowell, the white agent among the Creeks. The Milledgeville Journal of the 7th ult. contains Mr. C.'s defence, which is at once ample, manly, and dignified. He rejoices that he is not amenable to Gov. Troup, but to a higher tribunal, which will not fail to do him justice. He alludes to the investigation undertaken by the authority of the U. States—has no fears for the result—holds in contempt, the *ex parte* testimony which has been given, in the Georgia Legislature—requests the citizens of Geo. most of whom will not approve of the Governor's conduct, to suspend their opinion—and tells the Gov. that the people know the agitations produced by a guilty conscience—will not mistake his contortions for the movements of innocence.

Next follow a number of documents, the most important of which, is the one we published last week, and to which were appended the signatures of the chiefs and head men of the nation.

SINGULAR DERIVATION.

TRIBES HILL, vulgarly called *Tripes* hill, is said to have received its name from a tradition that the tribes of red men in ancient times used to meet on its summit, to hold their council fires, to make treaties, &c. for which its bold elevation and the extensive prospect it commands, seem peculiarly well calculated. The vulgar name, says the Troy Sentinel, is unmeaning as well as coarse, and has probably originated in the propensity of the Dutch tongue to convert *b* into *p*.

THE GREAT FESTIVAL.

The following article is abridged from the Salem Gazette.

On Friday, the 17th inst. the 50th anniversary of the Battle of Breed's Hill, in Charlestown, was celebrated on that sacred spot, in a style of grandeur unprecedented in the annals of our country.

To the splendor of this celebration we cannot do justice, and we shall therefore attempt nothing more than a simple narrative of the interesting ceremonies as they took place.

The proceedings of the day commenced by forming a procession, according to notice previously given. The procession was composed of—first, the remnant (or so much of it as it was possible to assemble) of the band who were engaged in the Battle of Bunker Hill: these veterans, about one hundred in number, as they were the first, so they were the most interesting part of the procession. They were conveyed in open carriages, and were distinguished by a badge, bearing the name of the place and date of the battle; and some of them were clad in the habiliments, and held the implements of war, in which they rushed to that fiery and fearful contest. What must have been the feelings of these hoary, these fortunate and venerable men, when contrasted with their feelings on that day of the month *fifty years* before? No language can express the sensations which the spectacle produced in the thousands and tens of thousands who were met together to join in one common acclamation of veneration, of gratitude, and of joy.

Next followed nearly two hundred of the surviving officers and soldiers of the revolutionary army, who made a venerable appearance. The mingled feelings which the occasion was calculated to excite were discoverable in the deportment of these aged veterans, as they were borne through the countless crowd of citizens who had come from every part of our country to behold their faces, and celebrate their glorious deeds. It was probably the first time since the revolution that many of these co-patriots had beheld each other's faces, and the first time that so many of them had united in gratitude & thanksgiving for the preservation of their lives to witness the happiness and prosperity of a country which, while yet in its infancy, they themselves assisted in rescuing from the grasp of oppression; it is the last time they can enjoy that happiness on earth: before another occasion can call them together, most of them will be mouldering in the dust, and we shall know them no more.

The members of the Bunker Hill Monument Association followed the revolutionary worthies. They were in number nearly two thousand, marching six deep, and all wearing a distinguishing badge.

The masonic fraternity succeeded. The whole number of the fraternity in the procession has been variously computed at from two to three thousand. They formed a brilliant and an interesting portion of the spectacle.

The procession moved from the common, in Boston, about half past 10 o'clock, preceded by a grand military escort, and accompanied by two fine bands of music.

The procession having arrived at the site of the Monument, the Grand Lodge immediately proceeded to lay the corner stone in ancient masonic form. All necessary preparations being made for laying the stone, the Grand Master applied the plumb, square and level, in their proper positions, and pronounced it to be "well formed, true and trusty." Gen. La Fayette, and Mr. Webster, the President of the Association, were requested to go through the same ceremony, which they did. The stone was then raised by an engine erected for the purpose, and the Grand Treasurer, by command of the Grand Master, placed in a cavity of the stone, a number of coins of the present age, and a silver plate bearing the following

INSCRIPTION.

"On the XVII day of June, MDCCCXXV. at the request of the Bunker-Hill Monument Association, the Most Worshipful JOHN ABBOT, Grand Master of Masons in Massachusetts, in the presence of Gen. LA FAYETTE, laid this Corner Stone of a MONUMENT to testify the gratitude of the present generation to their Fathers, who on the 17th June, 1775, here fought in the cause of their country, and of free institutions, the memorable BATTLE OF BUNKER HILL, and with their blood vindicated for their posterity the privileges and happiness this land has since enjoyed. Officers of the Bunker Hill Monument Association, President, DANIEL WEBSTER; Vice-Presidents, Thomas H. Perkins, Joseph Story; Secretary, Edward Everett; Treasurer, Nathaniel P. Russell." [*Here follow a list of Directors.*]

The officiating clergyman were the venerable JOSEPH THAXTER, of Martha's Vineyard, who was Chaplain of Col. Prescott's regiment at the battle of Bunker Hill, and the Rev. Mr. Walker, of Charlestown. The former is now at the advanced age of eighty-five and yet retains great vigor of body and mind; his part of the services was performed with an activity and power which at once delighted and astonished the thousands of human faces before him.

Of Mr. Webster's oration we shall not attempt to speak, for we cannot speak of it as it deserves. It is enough to say that it sustained the high reputation of the orator, and was in all respects worthy of the great occasion. It will doubtless soon be printed, and all will have an opportunity to read it for themselves. His address to the survivors of the battle, and to the worthies of the revolution, who were seated before him, was affecting and beautiful: his recurrence to the services, to the whole life, and to the presence of LA FAYETTE, was so powerful and pathetic that the stoutest heart could not check the overflow of the feelings it called forth; and his high-wrought, and perhaps extravagant eulogy of the character of the brave and lamented WARREN, was received with enthusiastic bursts of approbation.

Thus passed this great and splendid celebration. Heaven seemed emphatically to smile upon the day; and nature never wore a more delightful aspect.

Bunker Hill Battle.—Of the surviving officers of this memorable Battle, there were present at the celebration, seven Captains, three Lieutenants, and two Ensigns—no field or staff officers now living.

In the first carriage containing the officers who were in the battle, was Col. Clark, aged 95—Capt. B. Mann, aged 85—Capt. Samuel Russell Trevett, aged 74—Gen. Henry Dearborn, aged 74—The aggregate ages 328 years. These were all Captains and distinguished in the battle—Capt. Trevett was the senior officer present, he having been a Capt. of Artillery on that great day. *Bost. Gaz.*

The Boston Centinel says, an edifice was erected on Bunker Hill, covering, 38,400 square feet of ground, in which were twelve tables, 400 feet long, each on which were laid 4000 plates; all occupied. The same paper remarks that it is believed to be no exaggeration to estimate that there were 150,000 persons collected on the occasion from every part of the Union.

Boston Insane Asylum.—Of 120 boarders in the Asylum, during five quarters, ending March 31st, 1825, sixty-five have been removed, and fifty-five remain. Of sixty-five removed, two eloped, and one was an unfit subject, leaving sixty-two, of whom forty-one were relieved, including twenty-eight cured.

Gov. Troup again.—Governor Troup of Geo. has begun to change his tune, probably being convinced that he cannot reasonably expect to gain partizans by such bursts of passion as he has often indulged himself in. He writes to Washington that so far from wishing to produce a rupture between Georgia and the general government, he would lay down his life to uphold the national union for a single day. In an address to the State Legislature he concludes with these words.

"If it be possible, which I do not permit myself to believe, that a certain person filling a certain station, stands in the way of the peace and harmony which ought ever to subsist between this and the General Government, and on this account valuable interests are endangered, that person will retire instantly, and with much more pleasure than he ever occupied that station. G. M. TROUP."—*N. Y. Daily Adv.*

From the New-London Gazette.

Sea Storm.—Extract from the Journal of a gentleman who sailed about the 1st ult. from Georgetown, S. C. for New York, in the schr. Arkansaw, Capt. Wood, of New London. Con.

"A vast gap occurs in my Journal, and an awful one has it been to us. We had passed Cape Hatteras in tranquil weather, but we were afterwards destined to encounter a Gale, the memory of which can never be erased from our minds.

On the evening of Friday, the wind about N. E. blew violently. The storm rose high, and the passengers were driven to their melancholy cabin. The wind grew louder yet, the waves lifted up their heads, and Nature seemed to frown upon us in anger.

Amid the howling of the tempest, and the roaring of the sea, sounds occasionally reached us from the deck, more horrid and appalling than all the thunders of the elements, "Foresail gone—top-sail shivered and coming down—jib gone—stand by with the axe—stern boat torn away—off with the deck load." These and other were the saddening tidings from above.—All night we tossed upon the waters, now seated on the mountain, now plunged in the gulf.—Nor was this all! The morning dawned and where were we? fast shoaling our water, driving rapidly to land! no arm to save, no hope to comfort us. It was the general conclusion that midday would find the vessel stranded, and the people drowned. Oh! how awful a thing it is to think at such an hour "thou shalt surely die." Closely crowded together sat men, women and children, looking in the face of death without a hope of escaping his embrace. But God decreed it otherwise. The wind ceased suddenly from the shore, and we were hurled again to sea.

Time will move on—our heads may whiten with the frost of years—our bodies wither up with age—and even our minds grow weak with wearing, so may the recollection of that trouble fade in the distance, but it shall never perish.

The Weather.—The late severe storms have been succeeded by intensely warm weather.—Friday and Saturday of the 10th and 11th ult. appear to have been the hottest days. In Washington city, the themometer ranged on those two days, from 90 to 95 deg. In Philadelphia, 96 to 97 deg. In Newark, N. Jersey, 93 to 95 deg. In New-York, 89 to 94 deg. At Boston, on Friday afternoon, it was 95 deg. and at Albany, on Saturday afternoon, at 94 deg. and at Providence, 89 deg. At Hartford, Conn. the mercury was at 95 deg. on Saturday. At Petersburg, Virginia, the heat seems not to have been quite so great. The mercury in the themometer ranged, on Saturday and Sunday, between 85 and 90 deg.

The Legislature of Massachusetts was prorogued on the 18th ult. to the 1st Wednesday in Jan. next.

Fungi.—The Hindoos hold fungi in such abhorrence, that Yama, a legislator supposed to be judge of departed spirits, declares that those "who eat mushrooms, whether springing from the ground, or growing on a tree, fully equal the slayers of Brahmins, and the most desperate of all deadly sinners.

A splendid embellished work in three volumes under the title of "the Life, Writings, Opinions, and Times of the Right Honorable Lord Byron," dedicated to Mr. Canning, was to issue from the London press, about the 20th of May.

Pursuant to the sentence of the court, the three Thayers, brothers, were executed at Buffalo on the 17th inst. for the murder of John Love. Their father who had been confined in prison, as accessary to the murder, was the same day discharged on his own bail.

A black lead mine was discovered a few days since, while plowing on the land of Mr. Daniel Marshall, in New Castle, West-Chester co.

Capt. Patridge's Literary, Scientific and Military academy at Middletown Con. opens on the 22d day of August next.

Gen. Lafayette was to leave Boston, with his suite, on his visit to New Hampshire, and Maine, and to be at New York, on the 4th of July, to unite in the celebration. Thence he goes to the south, and embarks some time in August, for his native country.

Another steam-boat Accident.—The new steam boat, Constitution, plying on the North river, between New-York and Albany, a short time since, burst one of the flues of her boiler. The cook, a black man, was killed instantly; and two coloured women were so scalded that they only survived a few hours. The boiler, which was of iron, being on deck, the passengers were uninjured.

Noah Webster, Esq. of New-Haven, who sailed for Europe, about a year since, on business connected with his great undertaking in Lexicography, returned in health a few days since.

GENEVA COLLEGE.

By an Ordinance of the Trustees, the following *Professorships* are established, to wit:

1. A Professorship of Belles Letters, Ethics, Logic and Metaphysics.
2. A Professorship of Languages and Antiquities.
3. A Professorship of Mathematics and Natural Philosophy.
4. A Professorship of Law and Political Economy.
5. A Professorship of Chymistry, Agriculture and the Mechanic Arts:

Which offices will be filled by an election of Professors so soon as the exigencies of the College shall require.

The President, with such Professors and Tutors as the state of the College may require, will be elected on the 24th day of August next. In the mean time, instruction will be afforded, and scholars prepared and examined, by Doct. McDonald, Principal of the late Academy.

On Wednesday, the 15th ult. the Rev. WILLIAM MITCHELL was Installed Pastor over the Congregational Church and Society in Newtown, Conn.

Ordained at Jewett's City, (Griswold,) on the 15th ult. the Rev. SETH BLISS.

☞ The annual meeting of the Utica Auxiliary Domestic Missionary Society, will be held to-morrow evening at half past 7 o'clock, in the Session Room, Hotel-street.

July 5th. E. VERNON, *Sec'y.*

Married,

In Verona, on the 23d ult. by Rev. Israel Brainerd, Mr. James Rankin, of Troy, to Miss Abigail Covell of the former place.

DEATHS.

In this village, Sabbath evening, an infant of the Rev. Mr. Anthon.

NEW-YORK PRICES CURRENT.

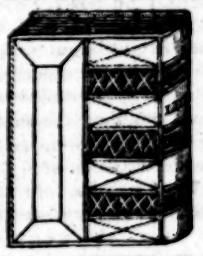
(*Corrected Weekly.*)

ASHES—*Pot*, (ton)	$107	*a* 111 25
Pearl, do.	112	*a* 116 25
FLOUR—Western Superfine,	4 75	
The market is rather unsettled.		
GRAIN—*Wheat*, (bush.) western,	97	*a* 1 00
Rye, do	50 cts	
Oats, do.	27	*a* 32
FEATHERS—Live American per lb.	35	
HOPS—First Lot, 1824	lb. 18	
LUMBER—*Yard Prices.*		
Shingles, (per M) best	$ 2 50	*a* 3 00
do. do com'n	1 50	
Pipe Staves do	54	
Hhd. do do w. o.	43	
Bbl. do do w. o.	24	
Hhd. do do r. o.	24	
Heading, do w. o.	42	
Hoops, do	28	
PROVISIONS—No alteration has been felt, either in Beef or Pork; the former, however, is in the greatest demand.		
Beef, prime, new,	$ 8 50	*a* 9 25
do mess,	8 50	*a* 9
Pork, prime, new,	7 25	*a* 7 50
do mess,	14 25	*a* 14 50
Hams,	7	*a* 10
Butter,	7 9	*a* 10
Lard,	8 1-2	*a* 9 1-2
Cheese, in cask and box,	5	*a* 8
PLASTER OF PARIS—(per ton)	$6	*a* 6 25
WOOL—*American merino* full bl'd,		
1st quality,	55	*a* 62 cts
1-2 blood do	40	
3-4 do do	44	*a* 45
Common or native in fleece clean,	30	*a* 35
Skin wool, hatters 1st ql.	55	*a* 62
do do 2d ql.	35	
do do 3d ql.	25	
Spinning, do	20	*a* 30

FEATHERS.

1000 lbs. LIVE GEESE FEATHERS, for sale by R. WOODRUFF.
Upper Corner Store, New Hartford.
July 2, 1825. 4wp3

STATIONARY,

BOOKS &  CHEAP.

MERRELL & HASTINGS, No 40, Genesee Street, have just received an extensive assortment of *BOOKS* and *STATIONARY*, which they will sell at a small advance from cost, among which are

PAPER: Fine Folio Post, Common do. Fine Letter, Common do. Fine Cap, Common do. Imper'l Drawing, Super Royal do. Medium do.

Quills, assorted, Rodgers' Penknives, Slates, Slate Pencils, Camel's Hair do. Fine Lead do. Crayons, Parchment, Sealing Wax, Folders, Wedgwood Inkstands, Cork, Stone & Glass do. Rice or Pith Paper, Pink Saucers, Office Tape, Ink Powder, Maynard & Noyes' Ink, in bottles and by the gallon, Red Ink, Visiting Cards, English and American Paints, Toy do. Dividers, Gunter's Scales, Indelible Ink, Mathematical Instruments, Wafers, Desk Stamps, Sand Boxes, Black Sand, Silver Pencil Cases.

Books,—Missionary Journal & Memoir of the Rev. Joseph Wolff, missionary to the Jews, Purraul of Lum Sing, or the Missionary and the Mount in Chiefs, Morning Thoughts, by Cunningham, author of the World without Souls, Gaities and Gravities, Adsonville, Jay's Family Prayers, Dr. Scott's Letters, Philips' translation of the Works of Horace, Haley's Triumphs of Temper, Scott's Force of Truth, &c. &c.
Utica, July 5, 1825. 53tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " old Madeira, do.
1 " Sicily, do.
1 case Champaign, do.
20 boxes Claret, do.
Hyson, Young Hyson, Hyson Skin and Black TEA. DRUGS & MEDICINE, Dye Woods and Dye Stuff, together with a general supply of GROCERIES.
52tf A. HITCHCOCK,
Utica, June 28. 83, Genesee street.

WINES.

J. C. HASTINGS, & CO. have on hand a very choice selection of

Old Madeira, Old Port, } on draught & in bottles,
Sicily Madeira, L. P. Teneriffe, Dry Lisbon, Sherry & Malaga, } WINES.

20 Boxes Claret of different qualities,—Also, A few cases sparkling Champaign.
Utica, June 28, 1825. 52tf

THE ONEIDA S. S. UNION,

HAVE just received a large assortment of BOOKS, suitable for Premiums, Libraries, &c. which they will sell to schools in connexion with them at cost and charges. Their Depository is kept at Merrell & Hastings', No. 40, Genesee street.

Wm. Williams, *Jacob Snyder*,
S. W. Brace, *Wm. Walker*,
Chas. Morris, *Thos. F. Field*,
C. Hastings, *Geo. S. Wilson*.

Utica, June 28, 1825. 52tf

GROCERIES.

J. C. HASTINGS, & CO
No. 84, Genesee-st.

ARE now receiving in addition to their former stock, a fresh supply of Groceries, which they offer on the most favourable terms for cash, or approved paper payable at either of the banks in this village, among which are the following articles:

100 Chests Skin Tea, of different cargoes,
10 Old Hyson, do.
15 Young do. do.
15 Souchong do.
10 Bohea do.
35 Kegs Richmond Tobacco,
30 Bbls. Cut do.
40000 Ceroot Segars,
200 Boxes Spanish do.
8 Hhds. Brown Sugar,
15 Boxes Lump do.
20 Hhds. Molasses,
25 Bags Coffee,
12 Do. Pepper,
12 Do. Spice,
3 Tierces Rice,
2 Do. Mayland's Scotch Snuff,
1 Do. Maccoboy do.
50 Bales Cassia,
15 Boxes Short Pipes,
20 Kegs Ginger,
60 Quintals Cod Fish,
50 Bags Shot, 1 to 9, &c. &c. &c.—ALSO, a choice stock of Liquors and Wines, and almost every other article in the Grocery line.

Merchants and Tavern Keepers are particularly invited to call.
Utica, June 28, 1825. 52tf

REMOVAL.

I. J. BERRY,

WISHES to apprize his friends and the Public in general, that he has removed from No. 65, Genesee-st. to the

NEW BRICK STORE,

corner of Genesee, and Bleecker streets, a few rods south of the Canal, and opposite Sage & Luce's Tavern,—where he has just received from New-York in addition to his former stock, a general and extensive assortment of

GROCERIES,

LIQUORS, WINE, FRUIT, FISH, &c.

comprising the best of Hyson, Young Hyson, Hyson Skin, and Souchong TEAS,—Loaf, Lump and Raw SUGARS,—Coffee, Chocolate, Rice, Spice, Cloves, Nutmegs, &c.—Molasses, St. Croix Rum, Old Jamaica Spirit, Holland Gin, Cogniac Brandy of a superior quality, Madeira, Port, and other wines,—Box and Keg Raisins, Prunes, Currants, Figs, Almonds, Walnuts, Maderia Nuts, Lemons, Anchovies, Florence Oil, Olive, Capers, &c.

TOBACCO, in pound, half-pound, and small Papers,—SNUFF, in Bottles and Bladders,—Spanish and American Segars,—Box Herring, Cod-Fish, Shad and Mackerel in barrels, and half barrels, '1825' brand. A quantity of *Wire Sieves*, made expressly for sifting meal, and a parcel of Bottled Cider, of a superior quality, all of which will be sold at the most reasonable terms.

Country Produce taken in exchange for Goods.

He likewise has to inform the Public, that he continues his

GENERAL SEED ESTABLISHMENT, at this Store, where may be had at proper seasons of the year, every kind of rare and common Seeds, Fancy flowers, Cabbage plants, Garden, and flower pot, &c. &c.
Utica, June 17th, 1825. 51tf

Piano Forte & Violincello

FOR SALE.

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A VIOLINCELLO, made by the noted Sebastian Kloz.—Price $100.

I. J. BERRY,
Corner of Genesee and Bleecker streets, a few rods south of the canal, and opposite Sage & Luce's Tavern. 51tf

THE subscribers are now receiving from N. York and Philadelphia, their second supply of

GOODS,

this season, and are warranted to say their assortment is as extensive, and will be disposed of at as good terms for the purchaser, as at any other establishment in this state,—save the city of Gotham. THOMSON & LYMAN.
Utica, June 10th, 1825. 50tf

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

Whitesboro' Academy.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students under the tuition of Mr. C. CRITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*
Whitesboro', May 2, 1825. 44

JUST published and for sale, by Merrell & Hastings No. 40, Genesee-st. "*Questions on the Historical parts of the New Testament: Designed for Sabbath Schools. By* TRUMAN PARMELE, *Superintendent of the Utica Union Sabbath School.* Utica, Sept. 28, 1824.

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

From the Family Visitor.

LINES

Written in a Lady's Album, on her requesting the Author to "lay aside serious thoughts, and write of pleasures and flowers;" or twine a wreath for Pleasure's shrine!

COME! let us twine the votive wreath
At pleasure's shrine to day;
We'll cull the flowers that sweetest breathe
And latest pass away.

We'll seek the rose in vernal bloom,
Conspicuous in its pride;
Its breast exhales a fresh perfume,
Its leaves are newly dyed.

But no! its sweets will wither soon
In premature decay;
And who would wish to mourn at noon
The joys of early day?

The violet in "sky-woven vest,"
Clings to the verdant earth,
And none its solitude molest
But those who know its worth.

We'll pluck it from its secret bower,
And twine its foliage bright;
But no! 'tis modesty's own flower,
And will not bear the light.

Seek then the laurel evergreen
Which binds the warrior's brow;
That blooms where it is always seen,
And will not fail us now.

But no! it withers at the touch
Of pleasure's fevered hand;
It will not bind the brows of such
As join her wanton band.

Then Lady! we can twine no wreath
At pleasure's shrine to day;
For all the flowers that sweetest breathe
Will soonest pass away!

From the Same.

AFRICAN HYMN.

HARK! o'er the wide Atlantic wave
What sounds of triumph come;
Jehovah's arm is stretched to save
And bear his people home!

Tho' long inur'd to misery's chain,
Bereft of Hope and Peace;
He soothes them with his smile again,
And bids their sorrows cease!

Not with the force of spears and shields
Does He in terror move,
But for their rescue still He wields
The weapons of His love.

What soul but at His touch must glow,
When He with Heavenly skill,
Imparts to those He loves below
The knowledge of his will?

He bids us bind the wounded heart,
The signs of woe efface;
And to our brother man impart
The birthright of our race!

He bids us seek a fertile land
Far o'er the foaming sea,
Where under his protecting Hand
His children shall be free!

Musical Societies.—The Editor of the Northern Spectator, after alluding to a change of style, in the selection of pieces for church music, within these few years past, attributes the circumstance, and we think with much propriety, to the establishment of musical societies. The science of music can hardly be separated from the practice: and where no effort is made for the cultivation of either, taste and feeling, and susceptibility and discrimination, must depreciate as a matter of course. Nor can any thing of consequence be done in the way of practice, except through the united efforts of individuals. Music is adapted to our social faculties. It entwines itself with our most grateful feelings and recollections, and becomes associated with our dearest enjoyments. A person whose musical susceptibilities, have been refined by intercourse with the successful cultivators of the art, may indeed retain his fondness for it in solitude; for nothing will sooner bring to his recollection the scenes of bygone years, than a recurrence to the minstrelsy with which they were connected. And this is the reason why aged and middle aged people, who have long neglected the practice of music, retain their relish for such tunes as have out lived their celebrity.

But on the other hand, we hazard nothing in saying that the individual who neglects all personal attention to the art, will never acquire a relish for it; nor will his susceptibilities become heightened by cultivation, unless he mingles with his friends and associates in the undertaking. And strange as it may seem, it is very possible for the individual who has done this, to lose his highest musical enjoyment afterwards by witnessing similar performances by a class of beings with whom, unfortunately, he cannot maintain the slightest fellowship—and the reason is that every thing does violence to his former associations.

But to the Spectator—There is something rather homely in the following hasty remarks, but they contain important considerations.

"Great efforts have been made in different parts of the country, within a few years, to improve and correct the style in this interesting and important part of church service; and these efforts have not been in vain. The standard of musical taste has been so elevated, that what would once have been considered very acceptable singing, would now scarcely be tolerated. Even such congregations, as through habit or prejudice have violently oposed every effort to change the style of church music, have imperceptibly so fallen in with the improvements of the times, that tunes which but a few years ago were admired for their "*heavenly sounds*, would now sicken and disgust the feeling heart—would wound the pious soul, and almost constrain the "beams in the wall" to cry out against the ignorance and obstinacy of the choir which should use them in singing the songs of Zion. This change so desirable and so beneficial, has been effected by musical societies, principally through the influences of their public exhibitions."

The last clause, is liable pephaps to some exception. Public exhibitions serve chiefly to to call forth attention, and encourage the continuance of effort, and they often do more than this; but on the other hand, they have often misled the public attention, by the introduction of too great a proportion of intricate pieces: and by too much of the exhibition of mere skill. Of course, we *must* have resort to the influence of public concerts; but in doing so, we cannot guard too much against the attendant evils. But again.

"A little attention," says the Spectator, "a little attention, and no more than what every man who professes to be a musical performer can easily devote to the subject, is all that is necessary to render the singing in our churches both interesting and devotional. But without this attention it is in vain that our societies attempt to sing with 'the spirit and understanding.' The audience may indeed *understand* the name of the tune sung, and may also admire the apparent *zeal* and *spirit* of the performers; but the *spirit* of devotion is not there, and the understanding is not improved by the sounds. In vain do our congregations attempt to worship God in the songs of Zion, unless the *spirit* of piety is elevated, and the understanding improved, by the subject of the song. Every effort, therefore, which is made to improve in church music, is laudable and praise-worthy."

As to the phrase "*little attention*," we must beg leave to differ from the Spectator. The art may seem in its happiest results, to have been easily acquired: and this is perhaps one of its most favourable features in church music: but a certain musician exclaimed, "Ah, with what immense *labour* is this apparent case obtained;" and we are quite inclined to his opinion.

MISCELLANEOUS.

From the Connecticut Observer.

THE ABORIGINES.

We intended to make some remarks, this week, on the condition and claims of the Indians, but shall omit them to make room for following "Plea in behalf of the Aborigines of America," delivered by an Indian youth of the Foreign Mission School at Cornwall, at the late Exhibition.

The sympathy of the Christian public has been awakened within a few years, for the Indians of this country, & a deep feeling has been manifested for their wrongs. And if, as it intimated in this Address, we have been instrumental in their final as well as temporal ruin, their claims on us, and our obligations are increased to save the remnant of their depopulated tribes. Doubtless the unhappy spirits of many are awaiting the Judgment to confront their contemporaries of the Christian community, and and accuse them before the universe for their inexcusable neglect in not sending them the gospel, before their destinies were sealed. It is to those who still live, our exertions and influence may be useful, and we rejoice that the hearts of benevolence begin to beat in unison on this subject. Sure we are that the increasing evidence of the intellectual powers and moral culture of the Indians will inspire the hope that the day is not far distant, when this afflicted and miserable race will asssume the character, and enjoy the privileges of men & of christians.

INDIAN ELOQUENCE.

"I am aware that an advocate for the aborigines of this country is liable to censure, and may perhaps provoke the displeasure of many who call themselves christians. But perhaps I, who am an inhabitant of the forest, may be allowed greater freedom of utterance than a person under different circumstances. I have been an eye witness to their moral degradation, and have felt the injuries they have sustained from the white people. They have been injured by the importation of foreign vices without partaking the blessings attending civilization.—Though possessing the exclusive right of soil of all North America, they have been treated as though they were aliens from the family of man, and not the descendants of him who was created after the image of God.

"An inhabitant of another world, unacquainted with the feelings and prejudices of this, would from the mode of conduct adopted by the white people towards the children of the forest conclude that they were related only to the beasts they hunt. That these Indians have souls may be proved both from analogy and from revelation.—That these souls need the blessings of christianity to insure their future happiness, is as certain as their immortality. That these Indians have vast claims upon the citizens of the United States, is equally certain.—They owe them a debt of gratitude which they are unable fully to discharge. When your fathers crossed the Atlantic in pursuit of religious freedom, when all Europe was armed against the rights of conscience, we welcomed them to all the happiness of the New World. When they fled from the fires of Smithfield, which sent the souls of Cranmer, Ridley, and Lattimer to Heaven; when we saw them on the rock of Plymouth in a state of starvation, instead of offering these hundred exiles as a hecatomb to our tutelary deities, we commiserated their misfortunes and relieved their necessities. When king Philip, of Mount Hope, raised the war-whoop of indiscriminate death, against all white intruders; Indians returned the shrill *note* of slaughter, and seized the instruments of torture to the confusion of your enemies. When France and England, at different times, have attempted to reduce you to vassalage, you have ever found a phalanx of Indian warriors who have been true to your interests, terrible as blood-hounds in battle, who have never hesitated to wield the tomahawk and bathe it in the heads of your enemies. When Tecumseh endeavoured to form a coalition against this commonwealth, of all the Indian nations from the Gulf of Mexico to Hudson's Bay, his efforts were nearly abortive, our tribes stood as ramparts to your safety. When your fathers came across the great waters, you then were small and we were mighty. But now our conditions are reversed. You now are mighty. You have outgrown all fear of foreign thraldom. The British Lion dreads your rising power, and all the cabinets of Europe regard you with awe and veneration. Your fleets and armies put tyranny in dread, and insure to the world the approaching death of despotism. Distant countries, while they bestow on your enterprising sons, the choicest productions of tropic climes, court your national approbation. Your rise has been rapid, it transcends every precedent.

"You have become a mighty people.—The glory of your arts and your arms shine as the sun in the firmament. You may now defy domestic factions, and all the intrigues of transatlantic influence, while the original proprietors of these hills and vallies have become weak and powerless. Our numbers have vanished like the morning dew. Our council fires mourn the departure of those chieftains whose frown was death, and whose smile diffused life and animation through the whole western continent.—While we have been driven towards the setting sun by your encroachments, our morals, even the morals of savages, have been contaminated by the vices of wicked white men. You have brought the means of moral death, unknown to us before your arrival. The means of destruction you have extracted from plants of the torrid zone, & have exchanged it with Indians for the lands you now inhabit. Our friends and relations have been murdered in cold blood by individuals of the whites, and their property seized as a spoil. Resistance would only awake the rage of armies of civilized barbarians, which would desolate our villages, and convert our dwellings into stalls of death!

"Under all these accumulated wrongs & sufferings we solicit recompense. We ask you not to return these lands on which your cities are built, which outvie eastern magnificence. We ask you not to redeem those souls you have been instrumental of hastening to perdition. Neither a full reparation for the manifold calamities you have brought upon us. But we *do* ask the Bible and the blessings of salvation, through the atonement of our common Saviour. We *do* ask of you a participation in these richest of gifts, which will ensure to our nations a blessed immortality. We ask of you those invaluable blessings, which, while you bestow them, will reflect immortal lustre on your nation, and satisfy the demand of justice, gratitude and christian benevolence."

DIVINE PROTECTION.

Advantages of looking to God for support and protection in the hour of danger.

In a war, when the savages burnt villages, tomahawked and butchered men, women, and children, without distinction, in our now happy country; a number of these merciless sons of the forest commenced a bloody and barbarous attack upon a small village, fired the houses, and shed the blood of the defenceless inhabitants.

A family that feared and trusted in God was by the president of the family, called into a room, who after briefly pointing out their danger, (for no time was to be lost) exhorted them to look to God, who alone could save them from worse than savage fury and then began fervently to address the throne of grace in their behalf. While thus employed the leader of the band athirst for blood, approached the house, and entered the first door with a number of his associates. He made a halt when he heard the good man at his devotions, hush! said he to his companions, God lives here!! And they immediately departed leaving the man and his tender family to rejoice abundantly in their delivering God. Surely he is a God in whom the defenceless find mercy. There is nothing lost but every thing gained by trusting in him.—*Z. Herald.*

DR. FRANKLIN AND ADAM SMITH.

In one of our numbers of last month, we noted the circumstance, that Dr. Franklin's tract in support of what he calls "The grand principle of Freedom in trade," was published more than two years before the appearance of Dr. Adam Smith's Inquiry. It has since been stated to us upon good authority, that Dr. Smith consulted Franklin on several parts of his immortal work; modified them according to suggestions made by the American Philosopher, and always requested hints and notes when he communicated his chapters. It is probable that Franklin formed an acquaintance with Smith during his visit to Lord Kames, in Scotland, where he spent, as he observes, "six weeks of the *densest* happiness" he had ever enjoyed.—*Nat. Journal.*

Acoustic Figures produced by Vibration.—In order to perform this experiment, says Monsieur Savant, we must stretch a thin sheet of paper, about four or five inches in diameter, over the mouth of the vessel, such as a large glass with a foot stalk, so that the paper has an uniform degree of tension; a thin layer of fine dry sand being then scattered over the paper, a plate of glass in a state of vibration is brought within a few inches of the membrane. The vibrations of the glass plate are conveyed through the air to the upper membrane, and the sand on its upper surface is thrown into figures which have the most perfect regularity, and are often formed with such celerity, that the eye has scarcely time to perceive the circumstances which accompany the formation of the figures. To obtain the requisite vibration it is requisite to render immoveable two diametrically opposite points of the circumference of the plate, by holding it between the middle finger and thumb; the top of the under finger must then be placed lightly at a point, whose distance from the centre of the plate is about a fifth part of its circumference. The plate thus held is made to vibrate, by drawing the bow of a fiddle across its circumference.—*Eng. pap.*

DEFERRED ARTICLES.

DUELLING.

The subjoined anecdote of La Fayette, contained in a letter from New Orleans, adds another to his many claim to our esteem and veneration. It is to be lamented that all men who possess influence; do not employ it as beneficially as the General has done in the present case. If they did, the number of duels would be much diminished.—*Col. Star.*

A time was appointed for all the military officers in the city, to call upon the General. They assembled at the Exchange, and started from thence to the General's quarters; but unhappily, in consequence of some misunderstanding upon certain points of military etiquette, the officers of the Legion, moved off without the remaining Brigade officers; this led to reproaches, insults, and *challenges*. La Fayette heard of it, and with truly paternal concern for his 'children,' immediately summoned all the officers of the Brigade to his quarters, and there, after having addressed them very affectionately for half an hour, *made them all embrace each other*, renounce all animosity, and seal their declarations in a glass of wine. This is an act of magnanimity, which ought to be recorded in letters of gold; but to those who witnessed it, it is stamped upon their minds indelibly. Three duels have thus been arrested; at 4 o'clock, yesterday one was to have been fought, and it was only at half past three, that the disputants were compelled to lay down their swords.

New State Prison.—The commissioners for building a new state prison are busily engaged in Westchester. The Herald says, the new building will be erected on the bank of the river, extending parallel therewith 560 feet, and running about 50 feet back, and will consist of four stories in height; embracing within its walls 800 cells, viz. two ranges with 100 each on the four several stories, with a gallery around them, similar to the plan of the Auburn prison. The new edifice will rise upward of 60 feet above the water, while it will afford an extensive and commanding prospect of the surrounding scenery, may be easily seen from York-island. The prisoners are engaged in working the quarries, and a bed of Verde Antique, or green clouded marble, has already been discovered. This marble is susceptible of a very fine polish. This species of marble was much used for ornaments for their edifices by the ancients; in the middle ages it was little known; but latterly it has been found in considerable quantities in the Island of Anglesea, in Wales, and in the neighbourhood of New-Haven, where also a beautiful yellow is combined with the green.

[*N. Y. Spectator.*

Pardoning.—The two Osage Indians, Mad Buffalo, and Little Eagle, who were under sentence of death at Little Rock, (Ark.) for the murder of Major Welborn, and others, in 1822, have been pardoned by the President of the U. States.

Revolutionary Officers.—At the next session of Congress, a petition will be presented from the surviving officers of the revolutionary army of Massachusetts, not provided for by the pension law, praying that they may be allowed half pay, the remainder of their lives; and a circular has been sent to the officers of the different lines in other states, recommending the adoption of similar measures on the 4th of July, when the surviving officers meet to celebrate the auspicious event of our independence.

Columbian Star.

A Good Hint.—"A writer in the Boston Palladium says, that himself and wife have been married eleven years, and during that time have employed about *two hundred and nine* domestics,—Good masters, it is said, make good servants. If this be true, the fact is not much in favour of their domestic virtues."

William Walker, Abraham Potts, Cornelius Holly, Moses Parker, Jos. Wade, James Buckland, Thomas A. Rea, and Noah Doremus, have been indicted by the Grand Jury of the city and county of New York, for the murder of David R. Lambert, on the 3d inst.

A most singular phenomenon appeared in the heavens on Saturday morning, the 11th inst. A large and brilliant circle was seen arond the sun—it remained for two or three hours, the wonder and admiration of the mortals, whose sight was strong enough to withstand the glare.

Phil. pap.

A valuable and very interesting work has just been published at Boston, entitled, "*Memoirs of the Life of* JOSIAH QUINCY, *Jun. by his son, Josiah Quincy,*" [the Mayor of Boston.] It is a volume of 500 pages, and will be eagerly read by all who delight to trace the history of the American Revolution, and the feelings, events and measures that led to it.

Human Bones.—We understand that in digging for the purpose of laying the foundation of the Bunker Hill Monument, a few days since, a considerable number of human bones were found, which were carefully preserved, to be deposited in a suitable place.—*Bost. D. Adv.*

At Quebec, on the 10th June, the Thermometer rose to 95 in the shade, and 125 in the sun.

Expensive Quarrelling.—A suit was determined, during the spring term of the Superior Court, at Halifax, N. C. which had been 15 years in court, the jury returning a verdict of *one dollar*, and the costs and expenses amounting to *two thousand dollars!* The parties were, Gregory *vs.* Hooker's Administrator.

From the Boston Dai. Adv.

The Season.—In twenty-five years we have not seen, in this vicinity, so forward a season, and so flattering a prospect of an abundant harvest.

Earthquake.—On the night of the sixth inst, two shocks of an earthquake were felt at Gardiner Me. and in its vicinity.

It is stated that Sir Walter Scott is coming out with a new romance, entitled *The Lord Rector of Glasgow.*

The ladies in Edinburgh are about forming a large Scotch Ladies Society, for promoting education in Greece.

The Mexican Congress have passed a law abolishing titles of nobility.

TRUMAN HASTINGS,
ATTORNEY & SOLICITOR

HAS opened an Office at the corner of River and State-streets in the City of Troy; where he will punctually attend to the business of his profession. *Troy, May 17th*, 1825.

PLATTSBURGH & CANADA NOTES WANTED.

THE Notes of the Banks of Plattsburgh and Canada, (excepting those of Little York,) received for goods, at par, at the store of
THOMSON & LYMAN.
Utica, May 8, 1825.

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May, 21, 1825.

UTICA ACADEMY.

THE next Term of this Academy will commence on the 7th of February next, under the care and instruction of Mr. D. Prentiss.

The Trustees, anxious to render the Academy valuable and useful, have availed themselves of the opportunity to obtain the services of this gentleman, who comes recommended by the advantages of much experience, ample qualifications, and unusual success. He has for several years presided over the Academy at Oxford in Chenango County, where his talents, assiduity and vigilance contributed essentially to its eminence and usefulness.

The Trustees of Utica Academy, aware of its importance, feel a deep solicitude to give it elevation and make it worthy the attention and patronage of those who are charged with the care of the education of children and youth, and confidently hope by the labours of the present preceptor, and increased attention on their part to attain those important objects.

All the branches of learning usually taught in Academies will be taught in this; and on terms as reasonable as to tuition.

An accomplished gentleman will be employed to instruct in French, if a sufficient number of pupils should wish to attend to that Language.

The Trustees respectfully invite attention to this institution, and trust that all reasonable expectations of success and advancement will be fully realized.

ERASTUS CLARK,
EBEN'R B. SHERMAN,
THOMAS WALKER,
THOMAS SKINNER,
WM. H. MAYNARD,
EZEKIEL BACON,
WILLIAM WILLIAMS,
SAMUEL STOCKING,
MONTGOMERY HUNT,
THO'S H. HUBBARD,
JOHN C. DEVEREUX,
SAMUEL C. AIKIN,
HENRY ANTHON.

Utica, January 26, 1825. 31

UTICA
Looking-Glass Factory.
WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y38

JUST received and for sale by MERRELL & HASTINGS,—No. 40, Genesee street,
Four sermons on the
DOCTRINE OF THE ATONEMENT,
By NATHAN S. BEMAN, Pastor of the Presbyterian Church in Troy. Price in boards, 50 cents—bound, 75 cents.

ALSO,—Memoir of CATHARINE BROWN, Price 62 1-2 cents.

MEXICO ACADEMY.

THE next term will commence on the 18th inst. under the superintendence of Mr. TERTIUS D. SOUTHWORTH, a gentleman competent to teach the branches usually taught in Academies. The terms of tuition, are as follows:

For Latin, Greek, and the higher branches of Mathematics,	$4 00
For English Studies.	3 00

The Trustees flatter themselves that as they will make all the exertions in their power, for the benefit of the institution, the reasonable expectations of Parents and Guardians, will not be disappointed.

Board from 8 to 12 shilling per week. Books and Stationary, furnished at the Book Store Prices.

By order of the Board of Trustees,
J. M. FRISBIE, *Sec'y.*
May 12, 1825. tf 47

NOTICE
TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,
40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)
for sale at the New York prices; with the addition of transportation only.
H. & S. STAFFORD.
Utica, 20th Jan. 1825.

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers*